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The Masonic Craftsman

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In This Issue: Masonic Homes — Are They Necessary?

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NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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VOL. 33 DECEMBER, 1937 No. 4

WELCOME To JOSEPH EARL PERRY, the newly-elected Grand Master of Masons in Massachusetts, the members of the fraternity in this jurisdiction will extend a cordial welcome as he enters upon the arduous and exacting duties of his office.

Selected from among his fellows by the unanimous vote of Grand Lodge, he brings to the Grand Mastership a full complement of capabilities, much experience, gained in a close contact with the Masonic affairs of this Commonwealth, a long apprenticeship in office, and a familiarity with the requirements of the job. Gifted with a clear-headed comprehension of his duties, he none the less is under no illusions as to the seriousness of the times in which we live.

That he will rule and govern the Craft hereabouts with wisdom and prudence and maintain the fine traditions of his predecessors goes without saying.

His responsibilities will be lessened and his labors lightened by the intelligent cooperation of all men whose interests he is serving. In that behalf THE CRAFTSMAN bespeaks for him, and believes he will receive, full support from all Massachusetts Masons, and extends to him best wishes for a successful administration.

EXIT CLAUDE LEROY ALLEN, junior Past Grand Master of Masons in Massachusetts, leaves his exalted office with the satisfaction of knowing he has done a good job.

Among all his distractions and the heavy duties of his office he has uniformly maintained a calm demeanor and a clear head.

While nothing sensational has arisen to disturb the serenity of the Craft, there have been many vexing problems which required utmost tact and sound judgment. These have been fairly met and fairly settled.

The thanks of all good Masons are due to Most Worshipful Brother Allen, and these he has in full measure. May he live long to add his counsel to the Craft.

PROSPECT The year 1938 opens inauspiciously not only for Freemasonry but for civilized (?) society generally. The series of alarms and shocks suffered during past months have left men nonplused and greatly disturbed—not knowing what the future holds.

As the life of Craft Masonry is influenced to a large extent by general world conditions, there is a very real concern for its well-being by thoughtful men in and out of administrative office. Much apprehension exists.

Changes in world thought are many and varied. Democracy is on trial. In other countries the will of the people has been subordinated to that of despots, with appalling consequences.

By a remarkable exhibition of common sense, one bulwark of constitutional liberty upon which this country's institutions is based has been upheld. The recent test of strength in the matter of Supreme Court and its enemies has been comforting in its results. The test has demonstrated among other things that in a civilization in which the lawyer has become parasitic upon big business the doctrine of judicial review of federal legislation is a constant threat to the foundations of political democracy. The will of the people expressed in a caveat to the administration will quiet the people's concern for the bulwark to their liberties represented by the Supreme Court. But eternal watchfulness is still necessary. Some of the ideas advanced in the attempts to change the face of society in this country are almost grotesque in their conception . . . the portrait of it about as much concerned with real life as craters on the moon. There is a moral flabbiness and aimless vacuity to too many preferred panaceas in these days. There is an excess of laws.

Abroad we see great crimes being committed, mostly against weak and inoffensive peoples. Since the rape of Ethiopia have followed in quick succession the turmoil in Spain, and more recently the crucifixion of China. Distress and stark terror are the daily lot of men, women and children who are deprived of the right to a voice in their own destiny. Even the holy land is not exempt from distractions. Men are being murdered close by the tomb of the founder of Christianity, the Prince of Peace, through the unrestrained passions of fanaticism and hate.

In short, distress and disturbance are the order of the day. Uneasiness and uncertainty prevent a reasoned advance toward the ideal of brotherhood and universal peace. And with this latter the Masonic fraternity is gravely concerned. Freemasonry cannot view with any degree of complacency the cruel wrongs suffered by brethren in other lands, the suppression of the lodges, the confiscation of property, even the murder of its members.

Some definite program is necessary—one which is comprehensive in scope, universally acceptable to the Craft, and issued as a fiat with authority.

This does not mean that any deft embroiling it in conflict is desirable or necessary! It does mean that the aims and purposes of Freemasonry should be set forth and made known to all the world in unmistakable language.

The tempo of today is swifter than ever before. Freemasonry cannot remain static, it must progress—or decay. There is so much of value in its tenets, so many possibilities for service in its purposes and plan that immeasurable good has resulted in the past and can continue into the future, but certainly a positive reaction to contemporary events is needed and this sleeping giant roused to take its part in the improvement of a social life which is now threatened with destruction.

Forward! 1938 is a year of opportunity for Freemasonry in a crucial age.

A Monthly Symposium

Are Masonic Homes Necessary Craft Adjuncts?

The Editors;
ALFRED H. MOORHOUSE BOSTON
JOSEPH E. MORCOMBE SAN FRANCISCO
WILLIAM C. RAPP CHICAGO
JAMES A. FETTERLY MILWAUKEE

MASONIC HOMES — THEIR NEED

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THE practice of charity is an essential element of the Masonic creed — and the care of the aged poor one of the chief objectives of that charity; not as a necessity, but rather a pleasant duty, cheerfully acknowledged and assumed.



There have been different methods in the past of administering this care, the principal two being assistance by the lodge to the recipient in his own home and that through grand lodge auspices by its board of relief, to needy men and women living in a Masonic "home," where full responsibility for their complete care is assumed until death intervenes.

Not all jurisdictions maintain homes, but there are in many states some superb examples, architecturally beautiful and, which is more essential, ably administered, with a view not only to the health, comfort and complete happiness of "guests" insofar as this is possible in a material way, but to the creation of an atmosphere approaching more nearly the conditions of a private home rather than that of an institution with the monotonously routine methods so often found therein.

Massachusetts has been strikingly successful in this latter respect, and the proof of it is evident to all who visit the town of Charlton where the home is located, or study the figures of the annual report. The cost to the Craft in Massachusetts averages \$700 a year for each guest, the money being raised largely through a \$2 annual assessment on the entire membership without reservation.

There are those who decry the principle of any institutional form of relief, basing their arguments principally on the necessarily fixed and sometimes heavy overhead expenses and the tendency to bureaucracy in administration thereof. Then, too, there are those who resent any assessment of an arbitrary nature, particularly that one who having bought life membership at the start of his Masonic career thinks he should be exempt from all other costs of any nature forever thereafter.

With the new social security laws of this country coming into practical application shortly, it is not difficult to envisage the gradual ending of the institutional phase of Masonic charity insofar as it pertains to the maintenance of "homes," but it is extremely improb-

able that any grand jurisdiction has a definite plan for abandoning them. The logic of forthcoming events, however, might tend to make them superfluous.

This may be a blessing or not, according to the individual view. In cases where bureaucracy may have sapped some of their economic usefulness quite possibly a saving could be effected by their elimination, but as the situation now exists, it is wise to make haste slowly. There is a very large investment of Masonic funds in extensive physical plants devoted to the homes, and that phase of the matter alone should compel a conservative policy.

HOMES ARE NECESSARY

By WILLIAM C. RAPP
Editor Masonic Chronicler, Chicago

IF our query relates specifically to the establishment of homes where aged brethren and dependent children of members are permitted to find a haven of refuge. The answer must be negative, for a number of



grand lodges do not operate such institutions, taking care of their unfortunates by direct assistance, permitting them to remain at their own domicile, and apparently find this method satisfactory. On the other hand, if the topic refers to the principle of rendering assistance to those who are unable to care for themselves, whatever form this help may take, we arrive at a different conclusion.

Freemasonry is not essentially a charitable institution, yet charity, in the broadest sense of the word, is one of its chief tenets and one of its brightest jewels. When the fraternity ceases to inculcate the spirit of helpfulness to those who are unable to help themselves it will lose much of its appeal.

There are divergent views as to the relative advantages of institutional and "outside" relief; there is general accord in the conviction that the privilege of ministering to the incapacitated and sheltering the helpless orphan shall not be neglected.

In olden times Masonic charity was individual, and casual lodges were of small membership, and the activities of even those located in urban centers were confined to small communities. Every member knew his fellows intimately; the wants and needs of unfortunates were known by all. Under such circumstances simple wants were easily cared for.

Times changed and lodges acquired numerical

strength that precluded the possibility of intimacy or even acquaintance among the members. The brethren scattered far and wide, actual contact was infrequent and formal, and the personal affairs of one were known only to a few intimates. Such conditions made primitive individual assistance ineffectual and inadequate and brought into being programs of organized relief, which in most jurisdictions took the form of the establishment of homes where the aged and indigent could spend their declining years in peace and comfort.

We may speculate on the ideality of personal unostentatious charity from man to man, but it cannot be accomplished today. Conditions will change in the future, as they have in the past, and no one can foresee what will eventuate. In a generation Masonic homes may not be needed; today such institutions, or their equivalent, are necessary adjuncts of the craft.

INSTITUTIONAL CHARITY NOT

THE MASONIC CONCEPTION

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

FIVE years ago the subject of our discussion this month might almost have been answered unanimously in the affirmative. Today, with its rapidly unfolding and changing social conditions, it offers at least a subject for debate.



We believe there are 38 Masonic homes in 31 states in the United States. Practically none of them are over 30 years old, indicating that the institutional idea is a modern conception. We know that the original idea of Masonic charity was a first-hand and first-aid proposition, and that institutionalism is wholly foreign to the genesis and genius of Freemasonry.

We have departed from the original intention and spirit; just how far can be better appreciated when we understand that the aggregate investment in these charitable institutions is upwards of \$20,000,000, and the aggregate of maintenance is approximately \$3,000,000.

On this subject of Masonic homes for the care of the aged and indigent Masons, there are two schools of thought. One advocates the Good Samaritan system of giving help—either by the individual or by the lodge—quietly, directly and amid familiar surroundings and among old friends and associates. The other school advocates the institutional system, where a dependent undergoes a careful investigation, if found worthy is removed from his accustomed location and placed with others where he is forced to live according to a set of rules, in a place and among conditions that are strange and liable to be upsetting, and in addition he is "Exhibit A" to any and all visitors who enjoy vicarious thrills.

This writer is convinced the Masonic home or institutional charity is wrong. Not only is it upsetting—and to some extent degrading—to the inmate, but it is extravagant and costly to the brethren who have to foot the bills in their per capita assessments.

We are convinced more good can be accomplished by caring for sick and indigent members in their usual surroundings, amid those who know them and whom they know. A crust under such conditions is better than a feast with strangers served under strange conditions.

Institutional charity is not the original conception of Masonic charity!

HOMES NOT A NECESSITY

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco

MASONIC Homes—Are They a Necessary Adjunct to the Craft? If answer was required to this question, thus baldly stated, with the cross-examiner's demand for a "Yes" or "No" answer, the reply of this writer would be unequivocally in the negative. There are, however, certain phases of the subject to be considered, and the full answer would be contingent on the conclusions then reached.



The first objection to the institutional relief for the aged, the indigent and the dependents of the Craft is that it is an uneconomical method. The huge investment in plant and the costliness of maintenance, are in most cases really crippling. The experience of several grand lodges, notably that of Iowa, proves that this great expenditure is needless. The jurisdiction has, by a policy of generosity and thrift continued through many years, accumulated a great permanent charitable fund, wisely invested, to make certain the continuation of its charitable work. Every dollar expended in aid goes in full to the recipient. The aged brother is not pulled up by the roots, with dangerous transplantation into alien soil. He remains in the familiar place and among old friends, who can best understand his ways and sympathetically deal with his necessities. The dependent child is placed in a real home, where it can live a natural life. The grand lodge, through carefully chosen agents, supervises, and can afford to be generous in support. It must be acknowledged, even by those committed to the institutional plan, that there is something about the home, however kindly be its management, that is repellent to one who has lived actively and independently. He yields to the necessary restrictions, but at heart is rebellious.

It will be argued that in a rural state like Iowa, with no large centers of population, the individual method of extending Masonic relief is possible, perhaps preferable. But according to such persons, in other and thickly settled jurisdictions, the Iowa plan could not meet the situation. The natural answer comes, that this has never yet been tried. There has for years been a sort of rivalry in the building of expensive homes, and in some cases grand lodges have strained themselves far beyond the point that wisdom should have dictated. These have suffered greatly during the period of depression now passing. More foolishly still, it was for a considerable time the chief cause for boastfulness on part of grand officers and others, to tell how

luxurious homes were maintained for the needy of the brethren and their families. As a consequence the whole plan of Masonry miscarried and the Craft took place in public opinion as being largely eleemosynary in its purpose. Men of the ne'er-do-well class gained the idea that this was the cheapest possible insurance to be obtained, and for that reason joined the lodges.

There is another thought to be touched upon. In many jurisdictions there is a very serious questioning as to the future of Masonic homes. Social Security plans and problems are to the fore, and all charitable institutions are or will be affected. Already in California some hundreds of the aged in the home have applied for the \$35 monthly pension allowed under the

THE VALUE OF MASONIC TRADITIONS

(Translated by CYRUS FIELD WILLARD, F.P.S.)

The following is a speech by Dr. F. Uhlmann, President of the Universal League of Freemasons, and Deputy Grand Master of the Swiss Grand Lodge Alpina, at the Paris Congress of the League, as printed in the *Revue Masonic* of Belgium.

The history of Freemasonry, when it was at its beginning and still of England, but soon after outside, shows that there arose discussions as to the value of Masonic traditions, such as they were transmitted by the Landmarks, the Old Charges and by the rigorous usages and customs of English conservatism. On one side these laws were considered unchangeable in their constructions. On the other hand, we find the claim that if, perhaps, all these ordinances were needed in the beginning of Freemasonry, this institution, being a progressive one, ought to evolve and adapt itself today to the period in which we live. From this fact a practical agreement became impossible, if one or the other party did not wish to concede anything. The revisionists reproached the conservatives with the lack of understanding and good-will, so that finally the rupture took place and the revisionists made all the changes, that seemed good to them, in the ancient writings. In the first place, the Grand Orient of France would not support it, when they tried to impose on its members the dogmatism of the Christian religion, by requiring the Bible on the altar and the belief in God, under the term of Grand Architect of the Universe. As a logical consequence of the proceeding, the Grand Orient of France simply suppressed the use of the Bible and the term of "the Grand Architect of the Universe," in order to maintain strict neutrality in the matter of religion. The Grand Orient of Belgium and Luxemburg took a similar position. It resulted from this, as a counterpart, that the rupture was declared by the Grand Lodge of England, when it declared it ceased to have Masonic relations with them, which was followed by the Grand Lodges of Ireland, Scotland, Sweden, Norway, Denmark, and by many of the Grand Lodges of the United States.

Thus Masonry was divided practically into two camps not recognizing each other. And this state of things actually exists to our day. This procedure of

state law. This is expected to considerably lower the cost of maintenance to the fraternity. Such action certainly works no injustice to the taxpayers, and is wholly justifiable. There are some, sanguine beyond the common, who look forward to a social state in which all those of reasonable age for retirement will be supported in full comfort from the public purse, either state or federal, or both. They may fall short of the Townsend standard of wealth, but will be assured of ease and freedom from anxiety. We can not share such optimism, at least not within such years as will benefit ourselves or our contemporaries.

In conclusion we still remain of conviction that the Masonic Home is not a necessary adjunct of the Craft.

the Grand Orient of France brought on still further consequences. When one has broken with tradition, a number of ties disappear. Two currents arose; first, political activity, and second, an attitude sharply anticlerical. Thus this Grand Orient had an orientation different from that of Masonry in general. The candidates came out of a different environment. Political personalities came in great number to knock at the doors of Masonry, and at their initiation they were asked questions as to their political opinions. It followed from this that the Grand Orient of France quickly received the name in the outer world of being a political organization. It is not doubted that this brought great prosperity to this body, and that it gained great importance and influence with the public. It is wrong to reproach the Grand Orient, as such, with political activity, as it is forbidden by it. It is not easy to discern in the acts of a Mason, what he does on his own initiative, and by influences coming from above. It matters little. But one fact is certain, and that is that the Grand Orient of France has acquired the reputation of having fallen completely into politics, thus digging still deeper the ditch which separates it from Northern Masonry, Anglo-Saxon Masonry and other grand lodges. While the Grand Orient of Belgium and Luxemburg followed the innovations of the Grand Orient of France, yet they refrained from mixing in the political conflict, still they were placed on the same footing, and this false conception spread. The jurisdictions of Italy, Spain, Greece, Mexico, Central and South America did, in great part, the same, and were not recognized by the Northern and Anglo-Saxon Masonry, although exteriorly they may have reserved the Bible and the name of the Great Architect of the Universe. The reaction was also seen in the various countries; especially in Scottish Rite Masonry, which, in opposition to the French Rite, remained very traditionalist. Thus were created beside the Grand Orient's Lodges of Scottish Rite Masons, which strove to remain insensible to the influence of politics, and to put itself in harmonious relations with Northern and Anglo-Saxon Masonry, with some success. Today, few of these grand lodges are recognized by Anglo-Saxon Masonry. The Jurisdictions of Holland, Austria, Hun-

gary and South America still keep in relations with the Grand Orient of France, and with Belgium and Luxemburg, in spite of the unlucky changes. To be exact, it is necessary to admit that the Anglo Masonry is not without fault. It appears that it never wished to understand that the Masonry of Latin countries was addressed to individuals of another mentality, and having conceptions and needs different from those of the British, Scandinavian and those of the United States.

In the Latin countries, where clerical influence predominates, there is this religious and political conflict, from which the others are free. It might have been possible to remedy all that if all bridges had not been immediately broken down, leaving these slandered jurisdictions to their sad fate, and leaving them in more complete isolation. Now it is realized that Masonry in general has had to suffer. If we know that the conservatism of the English grand lodges and their affiliates was a true weapon against the intrusion of all foreign ideas on the true Masonic idea; on the other hand we have ascertained that it was not done by them in any puritanical or doctrinaire conception but by a simple practical consideration. In another sense, we ought to state that Latin Masonry disposes of good human material, and has proved it by its important Masonic labor. Certainly, the prejudices on both sides are considerable, and the misunderstandings are numerous which do not wish to concede an inch. First is the question of prestige, which in Masonry has done so much evil. Can we not admit that it is not a shame to admit an error, but on the contrary, is an honor. It is known in both camps now that this division cannot last much longer. On the contrary, a strong union is necessary if we do not wish to see Masonry fall and be abolished. Events in different countries, where dictatorships and nationalistic spirit have come into power giving the word "liberty" only a laughable expression have opened the eyes of many, and it was remembered that it was Masonry that inscribed on its banners "LIBERTY, EQUALITY and FRATERNITY," which are now being trodden underfoot by the tyrants who have managed to get into power in these countries. Our disagreements have been an aid to our enemies, and invited them on to fight us. If we do not wish to see Masonry torn up by the tempest, we must meet together and be reconciled, which is today our urgent duty. The hour is grave, and tolerates no delay. Our enemies do not care whether we are traditionists or revisionists. Some may say that we see the necessity for reconciliation, but it is not necessary that anyone ask for concessions. "We wish to keep our own peculiarities." Others will say "It is not we who have turned away from the true bases of Freemasonry. It is for you to be repentant and we will take you back with joy." The truth of this cannot be denied. The question is, will it be possible to bring back the revisionists to the ancient bases of Freemasonry or not? We ought first of all to understand that none of these bases are the sole property of Anglo-Saxon Freemasonry alone, but on the contrary belong to Freemasonry in general and are the common heritage of all Freemasons.

If we come back to the ancient rites, the Anglo-Saxon Freemasons should show no irreconcilability. For those who wish to study closer the obligations of the Grand Lodge of England, it was made known some years ago the formal interpretation is given of the symbol of the Bible and of the Grand Architect of the Universe. If we consider the Bible and the Book of the Sacred Law as a symbol, as do the Anglo-Saxons themselves, everyone can then, with a little good-will, arrive at the same conception, for they will use the Koran in its place if a Mohammedan is being initiated, for that is the Book of the Sacred Law to him. The same with the symbol of the Grand Architect of the Universe. The idea of giving a formal interpretation to a symbol is something that be considered as false and in contradiction of what we consider as symbolism. It is as erroneous trying to make a Christian institution of Freemasonry as it is to consider it as issued from free thought. This would lead to divisions and the formation of sects, which paragraph 1 of the Old Constitutions of the Grand Lodge of England seeks to avoid. This return to the traditional basis of Freemasonry must come as the logical consequence of an objective study of the whole question. I do not believe that the placing of the Book of the Sacred Law on the altar is going to cause many difficulties. It will be perhaps more difficult for some jurisdictions to renounce all political influences. In what concerns the activities of the individual Brother, there cannot and should not be any prohibition. It is the duty of each Mason individually to defend the liberty and independence of his country.

I am now arriving at the end of this recital and would like you to assemble the facts in a synthesis:

1. The present circumstances demand a strict collaboration for an intimate union of Universal Freemasonry.
2. The division that separates the Northern and Anglo-Saxon Freemasonry from Latin Freemasonry must disappear.
3. The traditions preserved by the Anglo-Saxon Grand Lodges are inheritance and the basis of Freemasonry in general, and ought to be so for all jurisdictions.
4. It appears absolutely desirable that the jurisdictions that receded from the ancient bases of Freemasonry should return to them.
5. It would be desirable that the Anglo-Saxon Freemasonry show the greatest of kind attention and understanding, and favor the possibilities of a rapid reconciliation.—Dr. F. UHLMANN.

[TRANSLATOR'S NOTE:—This is the most important pronouncement that has appeared during the 60 years that have elapsed since the Act of the Grand Orient of France, in 1877, of removing the Bible from its altars, and the letters of the Grand Architect of the Universe from its documents, which was proposed by a French Protestant Minister named Desmons, in an effort to stop the bitter religious discussions that raged in its lodges between those who had been raised as Roman Catholics, and became materialists, and the Protes-

tants who were Masons. Science was then pronouncedly materialistic, and those released from Roman Catholicism accepted the dicta of Science. Now that Science has become more spiritual and religious, we see a similar effect in that the Grand Orient has eminent leaders who desire to return to the traditional bases of Freemasonry. This will, no doubt, be followed by other grand bodies influenced by the Grand Orient of France.

Dr. Uhlmann is a celebrated dye chemist, the President of the Universal League of Freemasons, and Deputy Grand Master of the Swiss Grand Lodge Alpina.

WHAT A NON-MASON MIGHT KNOW

By REV. JOSEPH JOHNSON, P.M.P.A.G. Chaplain (England)

That there should be widespread ignorance with respect to Freemasonry, — its nature, obligations and claims—and consequently, much misunderstanding and prejudice against the Order need occasion no surprise. If we put ourselves in the place of the outsider and look at Freemasonry from his viewpoint, we shall immediately see there is some excuse for prejudice, suspicion and hostility. Assuming that a non-Mason misinterprets Freemasonry because he is ignorant of its nature, ideals, principles and teaching, we may reasonably conclude that so long as such ignorance continues he will be critical in his attitude toward it. Freemasonry occasionally suffers from the unworthiness and inconsistency of some adherents, but that applies equally to other institutions, even to the Christian Church. No one, however, would dream of giving judgment of the Christian Church by the conduct of its unworthy members.

Our conviction, therefore, is that there is much to gain and nothing to lose by giving greater publicity to the principles and deals underlying and controlling the activities of Freemasonry. Fidelity to the landmarks and traditions of the order will, of course, ensure its "secrets, signs and words" being sacredly concealed and never revealed, except to those who are entitled to know them. There is, however, much in the teaching of Freemasonry to which the utmost publicity may be given. Its principles and tenets are noble, their influence on character and life is powerful, and we cannot conceive of any detriment resulting to Freemasonry in them being communicated and broadcast among all classes of the community.

It is in view of the high principles lying behind all the teaching of Freemasonry that so much care is taken generally to ensure that men, who seek admission into the fraternity, are of the right type, and are not doing it from a mercenary or unworthy motive. In most instances this is now done by the authorities of the lodge before a man is accepted as a candidate, but in any case, at his initiation and before he takes his obligation, every candidate has to declare openly in the lodge that he has no mercenary or unworthy motive in seeking to share the mysteries and privileges of Freemasonry. If he does this dishonestly, then the

No doubt he reflects the sentiments of both grand bodies that control the great majority of the Masons of France, and being from Basel, Switzerland, he is in close contact with the International Masonic Association of Geneva with its 35 Grand Jurisdictions, and the Grand Chancellor of that Association has been a Fellow of the Philalethes Society, and has been working for some time toward ending the division that has existed for 60 years. There would seem to be no obstacle to a United Freemasonry if the Latin Masons return to the original bases of Freemasonry.—C. F. W.]

discredit is his. But as far as the Craft is concerned, a candidate cannot escape this searching test, which is applied to every man who seeks admission, whatever his rank or social status, and, surely, this should be a sufficient safeguard against men entering the Craft who are likely to bring it discredit.

In the forefront of the things that non-Masons might know, we think,—

1. That a knowledge of the origin of Freemasonry might be more widely disseminated to the advantage of non-Masons and without detriment to Freemasonry.

The origin of Freemasonry is ancient. It claims to go back to prehistoric days. Some of its signs and symbols have a striking similarity to those used in Ancient Egypt when the pyramids were in construction. Such symbols were designed to conceal their mysteries from vulgar gaze, and were imparted only to those who proved themselves worthy. The symbolism contained in the Old Testament, especially that portion of it acknowledged to be the work of Moses, is of this nature. Everything in the Mosaic system was symbolic of that larger knowledge that was to shine upon humanity when the "Light of the World" should come. In the very earliest ages men adopted allegories, emblems and mystic devices which enshrined the science and knowledge peculiar to those days. For instance, the priests of Egypt concealed the mysteries of their religion by symbols and hieroglyphics, comprehensible only to those of their own fraternity. The priests of Greece and Rome, we are told, also practised the subtleties by which their divinations and oracles were unveiled and made intelligible to those qualified to expound them to the people. Similar methods were adopted for concealing the mysteries of Masonry, finally becoming means by which the secrets of the brotherhood were held in sanctity, thus creating for Masons a uniform and well conducted system.

Historically, Freemasonry may be regarded as a continuation of the Mosaic system, taking more definite form at the building of King Solomon's Temple. We look back upon that event as the type of all that is best in Masonry: for in the erection of the Temple there was shadowed forth in stone, in column, in dec-

oration, in vestment, in altar and in sacrifice, all that Freemasonry means as a system of morality. The building of that Temple, so tradition says, was the work of Masons organized in lodges under the grand master of that period, Hiram Abiff. No one was admitted into the fraternity unless he was proved worthy. No one was allowed to fill a position for which he was not fitted, and all work had to be in harmony with a given design, so that when it was completed there stood to the glory of the Most High the noblest edifice the world had ever seen. Everything in King Solomon's Temple was symbolic,—the perfectly hewn stones from the quarries carved with scrupulous accuracy; the walls faultlessly true; the pillars, mural decorations, mosaic pavements and tessellated borders; the ark, altar and candlesticks; the curtains of gold, blue and crimson; and the vestments of lambs' skin—were all symbolic of the Temple of Him Who filleth all in all. All true work was worship, and in the silence of worship the Temple walls were reared—no sound of hammer or mallet being heard. As to the workers, be it remembered that no untried man, thief, knave or shirker was admitted to fellowship with brethren organized for the building of that famous Temple. Each worker was required to be true and faithful, helping his brother as occasion required, and zealously carrying out the plans and designs placed in his hands. It was a great Brotherhood of Fellowship and Service, working in perfect harmony and concord.

It is with such a great fraternity Freemasonry claims affinity; and although it is a far cry since the day when lodges ceased to be operative and became speculative, yet the symbols, token, words and forms of ancient Masonry are still with us, signifying with unabated force the great spiritual truths underlying its teaching. Though no longer employed in rearing a temple of stone, we are engaged in shaping and building character for that great spiritual Temple which age cannot affect or death destroy. As workmen for time and eternity, we are required to follow the plan laid down for our guidance in the Volume of the Sacred Law, to use the tools and manipulate material as the Great Architect may direct, and to accept in His providential dealings such chiselling and carving as He may deem needful, for us to be fit stones in the buildings of His spiritual temple. As workers for the community, our Masonic principles require us to stand unflinchingly against irreverence, the desecration of holy things, the oppression of the weak and defenceless, cruelty to women and children, and against everything which is dishonoring to God or man. These great principles, when seriously applied, not only find expression in the character of the true Mason, but they give color to his personal interpretation of commerce, politics, and even religion. They teach brethren never to spoil the spirit of true manhood by seeking personal gain at the expense of someone else, to scorn a base motive in business or professional conduct that will deprive another man of his rightful claim or secure for themselves advantages to which they are not legitimately entitled, and, in all circumstances, to preserve themselves from the stain of dishonor. Such are some of the teachings of Masonry that need never be withheld from the knowledge of non Masons.

2. *Another feature which a non-Mason might know about Freemasonry is, that whilst the signs, token and shibboleths are secret, they are not incompatible with a man's civil, moral or religious responsibilities.*

Many people are suspicious of Freemasonry. On the ground of its supposed secrecy, they assume hostility toward Masonry and all its activities. They have a notion that it is essentially a secret society and fail to recognize it rather as a society with secrets. Their suspicion is evidently based on the secret rites of Masonry. Because, also, of the secret signs by which its members recognize one another, they become hostile to it. It is nothing of an intriguing nature in Masonry. It has no affinity with plots. Indeed, it may safely be asserted that Masonry really has no secret: that its ideals and purposes are constantly finding expression in public and private life, and that the name, number and location of lodge meetings are within everybody's reach.

It need not occasion wonder that secrecy did gather about Freemasonry in its early days, when one remembers the persecution that threatened those people whose faith was unacceptable to the nations enveloped in superstition and bigotry. All through the centuries this secrecy has been maintained, but only in respect of its "signs, token and words," and not as regards its principles and teaching, which are open as the heavens and as clear as the noonday sun.

Secrecy, however, is not peculiar alone to Masonry. Nature has her secrets, and every form and expression of modern science is crammed with secrets. This secrecy, however, serves a purpose. A child growing in years learns to appreciate the meaning of life which was once a mystery. To the scientist many things formerly hidden from him in secrecy become strangely attractive when their meaning is discovered. Pearls are of no value to the untutored savage, but to civilized men they are of intrinsic worth. Thomas Carlyle, one of the greatest thinkers of a past generation, is reported to have said: "Thoughts will not work except in silence; neither will virtue work except in secrecy. Like all other plants, virtue will not grow unless its roots be hidden, buried from the light of the sun." The secrets of Freemasonry are of this class. They are not designed to hide the truth but to teach it more impressively; to train men in its pure service, and to promote amity and unity among men. Its signs and grips serve as a universal language, and are a gracious cover for the practice of sweet charity, making it easier to help brethren in dire need without hurting their self-respect. The secrecy of Masonry is essential to its continuance. It exists to promulgate great truths, to surround men with those vital influences which develop character and benefit the world. If our lodges were open and free to all and sundry, the purpose for which the fraternity exists would be defeated.

One special feature of Masonic secrecy is found in the atmosphere of kindness it throws around its expressions of charity. Apart from this, its secrecy is rather concerned with the method than with the matter. Whilst Masonic obligations do not leave a brother free to disclose the signs, tokens and words, yet he enjoys absolute freedom to broadcast the principles, ideals and purposes of the fraternity. No brother is

sworn to keep secret that for which Freemasonry stands. Indeed he will discover that the more Freemasonry is known and its teachings practised, the better it is for the world.

Among certain people there is a notion that every Freemason by the vows he takes is restricted in his activities, and that his life henceforth is subordinated to the requirements of Masonry. This is absolutely wrong, for at his initiation the instruction given to a candidate is that whilst, as such, there are certain vows and obligations required of him, there is nothing in those vows incompatible with his civil, moral or religious duties. And in the second Ancient Charge in the Book of Constitutions, it is clearly laid down that:

"A mason is a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold, on every occasion, the interests of the community and zealously promote the prosperity of his own country. . . . Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love."

Freemasonry sets a man thinking. If he comes into it with a serious quest he will never be quite the same man again. In that remarkable book, the *Seven Ages*, by "A Gentleman with a Duster," the author says, "The one flood which bears men from change to change flows only in the human mind," implying that the course of history is the course of thought, and that we make our own destiny by our own thinking. With many people thinking appears to have become a lost art, their genius being used up in the pursuit of pleasure and amusement, where the eye is pleased, and little demand is made on their mental faculties. His is not a cheering commentary on life, and is an unsatisfactory incident in our boasted civilization. It indicates that selfishness largely sways the individual and is responsible for much evil in our national life. Freemasonry seeks to destroy this spirit of selfishness. Its mission is altruistic. It has regard for others and is exemplified in forms of service and sacrifice which are founded on love for God and man. It teaches men to think of the needs of others. It places a high estimate on the value of the soul and leads men to a realization of God's will and purposes in the world. Here, I would call to mind the solemn injunction given annually to the brethren at every lodge installation meeting.

"May the principles and tenets of our profession, which are founded on the basis of religious truth and virtue, teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our inclinations and even our thoughts within the compass of propriety. Hence, we learn to be meek, humble and resigned; to be faithful to our God, our Country and our laws; to drop a tear of sympathy over the failings of a brother; and to pour the healing balm of consolation into the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolluted through this lodge from one generation to another."

In that injunction, the philosophy of Freemasonry

is embodied, and in all the ritual and teaching of Freemasonry its members are again and again urged to translate this philosophy into their daily life and service.

3. *Non-Masons might also know that Freemasonry provides men with a life standard which is in no sense a contravention of the Christian faith.*

Freemasonry teaches men the duty of the creature of his Creator, to be amenable to His dispensations, and in every emergency by prayer and supplication to seek the aid of His wisdom and strength. It instructs men to love their neighbor as themselves; to apply the Golden Rule in all dealings; to act with justice and impartiality in all their trusts; to stifle all enmity, wrath and dissension; to nourish love, peace, friendship, and every social virtue; to seek happiness in the bestowment of happiness; and to share one another's burdens. It informs men that they are children of one great Father-God; that their earthly life is short and passes away like a shadow; that they are hastening to that goal where the trappings of pride will be no more, where human titles and distinctions have no value, and where virtue alone will have pre-eminence. It teaches them that love for humanity is the soul of religion; that in every nation he who fears God and works righteousness is accepted of Him; that all Masons, whether Christians, Jews, or Mohammedans, who do not violate the rule of right and do not fail to fear God and work righteousness, shall be acknowledged as brethren, and though they travel different pathways in life's journey, there shall be no anger or persecution directed toward them. It likewise instructs men to be true to themselves, to be models of virtue, to set bounds to their desires, to curb sensual appetites, and to walk uprightly, to stretch forth the helping hand to their neighbor's necessity; if in danger to run to his help, tell him the truth if deceived, and comfort him when neglected.

Consider how wonderful is the doctrine of Charity as taught by Masonry. Here is a quotation from the pen of William Hutchinson, who, considerably more than a century ago, in his book on *The Spirit of Masonry*, expressed himself as follows:—

"Charity is one of the principal characteristics of a Mason. . . . In order to exercise this virtue, both in the character of Masons and in common life, with propriety and agreeable to good principles, we must forget every obligation but affection; for, otherwise, it were to confound charity with duty. The feelings of the heart ought to direct the hand of charity. To this purpose we should be divested of every idea of superiority and estimate ourselves as being of equality, the same rank and race of men; in this disposition of mind we may be susceptible of those sentiments which charity delighteth in, to feel the woes and miseries of others with a genuine and true sympathy of soul; compassion is of heavenly birth; it is one of the first characteristics of humanity. . . . He whose bosom is locked up against compassion is a barbarian."

It should be broadcast in all directions that Freemasonry all the time is striving to develop in men such virtues as integrity, kindness and fraternal good-

ness. The whole of its symbolism is teaching men some of the highest truths of the Kingdom of God. All those who, in their quest for truth and satisfaction, come within the scope of its influence, acknowledge that they have entered into the experience of a better humanity. At the altar of Masonry they learn the fear of God, the sanctity of life, the joy of benevolence, and the satisfaction following a circumspect and upright life.

Freemasonry teaches its members to be peaceful and respectable citizens, never to countenance disloyalty or rebellion, and cheerfully to conform to the government of their country; never to put Masonic activities before their business or professional duties, to restrain and subordinate their passions to the highest impulses of the soul and not to recommend any one for initiation into the Craft unless they are assured that such candidate will bring honor and credit to the fraternity.

4. *Another thing a non-Mason might know is that whilst Freemasonry is not a religion, and can never take the place of religion, it is essentially religious in its nature and expression.*

That Freemasonry is not a religion ought not to require either argument or demonstration. That some regard it as a religion is accounted for by the fact that its foundation principles are religious. Freemasonry requires an acknowledgment of the existence of God and the brotherhood of the human race. It teaches that man is immortal, that our brief sojourn here is for the building of a character which determines destiny, that next to love of God comes the love of man as a first duty, that the Holy Bible is the great light of men and should be the rule and guide of every Freemason's life, and that in all our plans and movements we should seek Divine guidance. There are, of course, other important aspects of Masonic teaching; for example, that every adherent should exercise charity and benevolence, practise chastity, respect the bonds of blood and friendship, reverence the ordinances of religion, guard the altar, maintain morality, assist the feeble, shelter the orphan, be tolerant and patient with the erring, love our fellow men and fear God.

It is remarkable how much of this teaching in Freemasonry is common to Religion! *Both teach* the necessity of love to God and love for our fellow man, a love that demands uprightness, virtue and honor in all the relationships of life. *Both teach* human brotherhood, that it is our duty to share one another's burdens and requires us to express ourselves to one another in that spirit of brotherly love which brings in its train forbearance, mercy, and forgiveness, without which we cannot be living stones in God's spiritual temple. *Both teach* the supreme importance of character, though the Christian faith goes further by bringing to men the revelation of Jesus Christ as "the Way, the Truth and the Life."

Freemasonry is a reminder that "the house that is to be builded for the Lord must be exceeding magnificent," that the very best that Divine and human workmanship can provide must be applied to the building of each life, so that it may bear the stamp of all that is purest and best. Freemasonry, by its principles and ideals, should help a man facing up to the great realities and problems of life, and lead him to high think-

ing and noble actions. It must never be thought that members of this great fraternity, who by conviction and practice are also professors of the Christian Faith, have ever given countenance to any teaching or practices contrary to the revelation and teaching of the Son of God, the world's Greatest Teacher. To all such, "the veil of the Temple is rent in twain, the builder is smitten, and we are raised from the tomb of transgression." On the other hand, Masonry rigorously enjoins the principles of morality and teaches that Charity and Brotherly Love are indispensable to a well ordered life. We know that a fraternity built on a faulty foundation can never survive. It must have a basis of spiritual faith, moral purpose and eternal hope, and it is this that gives strength and stability to Freemasonry. The teaching of Freemasonry, when seriously applied, enables its adherents to live life more deeply, more bravely, more joyously and more successfully, and by its fellowship draws them together in good will and service. Further, it stimulates them to bring into their respective spheres of life those special qualities which mark them out as willing, if needs be, to sink themselves into entire personal forgetfulness in serving others, and in all circumstances to be honorable and just.

5. *Every non-Mason also might know that Freemasonry recognizes man as engaged in a great Quest, involving faith in the Unseen and Eternal.*

The whole symbolic teaching of Freemasonry encourages men in their cravings for the highest and best. No one can seriously listen to a Masonic prayer, or be present through a Masonic ceremony, without his aspirations after a nobler life being deepened and strengthened. The very lights of a Masonic lodge are not only instructive symbols, but serve to remind the spiritually minded of "the true light which lighteth every man that cometh into the world." It is this imperishable symbolism of the Craft, so richly eloquent of love to God and of love and service to humanity, which gives it great attraction and charm.

The quest of humanity for satisfaction and happiness is recognized by Freemasonry, hence it teaches its members to make their lives a fit temple for habitation of the Eternal. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man desecrate the Temple of God, him shall God destroy, but the temple is holy, which temple ye are." That is the solemn teaching of the Volume of the Sacred Law, the Mason's guide and rule of faith.

Masonry has proved itself a benefit to men *physically*, by exalting their life; *morally*, by solemn obligations holding them to the teaching of the Bible; *socially*, by promoting on their behalf liberty, equality and fraternity; and *intellectually*, by broadening their outlook, teaching them always to take a calm, sane, spiritual view of life, culminating in an enlarged faith in God, in the life to come, and in the final triumph of goodness. Herein lies the beauty of its symbolism, the secret of its gracious fellowship, and the foundation of its strength.

Freemasonry is, however something more than a system enforcing morality, performing sacred rites, and an accessory to social life. It is a living philos-

NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

MASONIC TEMPLE
BOSTON

ALFRED H. MOORHOUSE, PUBLISHER

Dear Brother:

Doubtless you have in your lodge men desirous of seeking self-sustaining assistance - most lodges have. If you will put us in touch with one or two of these men, this office can, we believe, put them in the way of making some money to help them over a very trying time, and incidentally relieve you and the lodge of some of the present strain.

The work is honorable and profitable.

A little personality and persistence is all that is necessary.

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Should you desire further information, phone Hancock 6690 or write me at the above address.

Fraternally yours,

Alfred H. Moorhouse

ahm:hbo

ophy, invaluable to those who are concerned for the achievement of high character and true success in life. Moral character in the individual is one of the qualifications supremely required for admission into the Masonic Craft. From this, Freemasonry never deviates. The very first sentence of the Ancient Charges in the Book of Constitutions are as follows:—

"A Freemason is obliged by tenure to obey the moral law. . . . He, of all men, should best understand that God seeth not as man seeth: for man looketh at the outward appearance, but God looketh to the heart."

Beginning his Masonic career with an avowed faith in God means that, at the outset, the newly admitted brother commits himself to the fact of a Divine and Eternal Being, and from that a true Mason never swerves. But with the passing of years his grasp of this great fact and all that it means often grows stronger and more real. The realization of the frailty and fickleness of all that is human and earthly leads him to cling with a firmer tenacity to what is unseen and eternal. Freemasonry essentially counteracts the selfish instincts of the individual, teaching him that as units of the human family, we are members one of another. It is the Masonic brotherhood to whom the propagation of the principles and the perpetuation of their usefulness is entrusted.

Freemasonry does not exist to combat any particular evil, to provide a solution for national or local problems, or to propagate any specific dogma. It has no patent remedy for the ills of humanity, and no special theory for the adjustment of the political or economic problems in national life. It does not exist primarily even for social fellowship or benevolent ministries. It is aware that, everywhere, want, misery, crime and vice abound, but for these things it makes no economic or remedial provision. It does, however, emphatically say to its members,—*"Act on the square."* The assumption is that just as a building is unreliable and unsafe if not built on the square, so a man's life will only be to the community what it ought to be, in so far as it is lived *"on the square."* To all devout and sincere Masons, *"living on the square,"* means the dedication of personal knowledge, acquirements, and possessions to the highest purposes of life. In other words, Freemasonry exists to ensure the right direction for the expression of man's power and purposes, that his inner life shall square truly with the mind and will of God Himself, and that in all circumstances and relationships of life, his character and conduct shall be in complete harmony with those principles and high ideals to which the fraternity is dedicated. The three great tenets of the Craft are, brotherly love, relief and truth; and its four cardinal virtues are, temperance, fortitude, prudence and justice. Unfailing adherence to these tenets and virtues is demanded of every Freemason, whatever his rank or profession, and failure in the application of any one of them means failure to live out in daily life the traditions and ideals of the Craft. It is well that non-Masons should know these things, and the result inevitably will be that Freemasonry will stand higher in their esteem.

6. *Another thing non-Masons might know is that it is an entire misconception of the Craft that Freema-*

sons are pledged to support each other in all spheres of life, irrespective of character and right living.

The idea is very prevalent that Freemasons are so bound by mutual vows, obligations and ties of brotherhood, as to compel them to support each other in every circumstance of life. This is an assumption absolutely without foundation.

It is true they are pledged to recognize the brotherhood of the Craft, to unite in forming a column of mutual defence and support, to be careful in preserving each other's confidences when mutually entrusted, to throw a shield over the character of an absent brother, and to carry into daily practice the principle of doing to one another as they would that others should do to them. But all this is contingent upon the character of the *other* brother. If he has degenerated and become a thief, a traducer, a vagabond, or a low, worthless man, he has forfeited all claim to the loyalty and support of his brethren, and no Mason is further obligated to do for him what, under different circumstances, might come within the scope of his consideration and sense of duty.

There is another aspect of this matter that needs also to be borne in mind. Suppose a case where two men are candidates for an important appointment, and one of them is a Mason, but inferior in every way and less capable of filling the position with efficiency than the other. Those responsible for making the appointment, if Freemasons, should act on the square: in which instance, the appointment is due and should be given to the more efficient candidate who in character and capability, is the superior man. Any departure from this standard tends to degeneracy, and sooner or later would destroy the value of Freemasonry in the estimation of well-regulated society.

It should be understood that Freemasonry never encourages brethren to disclose their membership of this fraternity to all and sundry whom they may meet in the walks of life. To parade it is undignified, and often leads to a brother's motive being misunderstood, if not misconstrued. It is better that brethren talk little or nothing about Freemasonry, and apply their energy to the demonstration of its ideals and principles in their conduct. Freemasonry has nothing to gain by its members publishing on the house-tops that they have been received into its fold, but it will gain immensely if they will let it be seen that, having been brought face to face with its great ideals and teaching, their own lives have been enriched and ennobled. This is what the world wants to see.

7. *Another thing that every non-Mason might know is that Freemasonry is a fraternity of friendship and goodwill.*

The principles of Freemasonry are Brotherly Love, Relief and Truth."

There is, indeed, a chapter of beautiful poetic prose, in which St. Paul tells us that the one thing without which everything else is valueless, is love. Love expresses itself in numerous forms, in patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. These spiritual qualities expressed in human relationships denote the activity of the true concept of love.

Some men are noted for knowledge, some for eloquence, some for wealth; but Freemasonry does not measure men by these standards. It measures men by the presence or absence in their hearts of love, love for one another and love for humanity. It seeks to develop a fraternity of great hearts. A true Freemason overflows with kindness, and is never knowingly guilty of rudeness, never selfish, never resentful, never glad when others go wrong, but is eager to believe the best, always hopeful, always patient. He is generous, meek and modest; his hand is outstretched to cheer the disheartened, help the widow and orphan, and give relief and comfort to those in distress. Hence, it will be seen that love is the dominating quality of applied Masonic teaching, and in dealing with our fellow-men should be a reflection of Divine love. Without brotherly love, the beautiful ceremonies of the Craft are nothing more than empty and idle words. Love is above eloquence, above knowledge, and above wealth. No true sense of love can be expressed by men who cherish thoughts of envy, malice, resentment or ingratitude. If we are ever to have "Peace on earth" and "good will among men" it can only be by mutual love, and by sharing each other's trust and confidence.

We ought to be proud of the fraternity and grate-

ful for the place with which we have been honored in its fellowship and service. Our immediate duty as Freemasons, therefore, is to maintain its efficiency in principle and practice, and thereby raise Freemasonry to that exalted position in society which it deserves. The future of this great brotherhood is largely in our hands, and it is our privilege to uphold its dignity and traditions.

*"We are building every lay
In a good or evil way;
And the structure as it grows
Must our inward self disclose,
Till in every arch and line
All our hidden faults outshine.*

*Do you ask what building this,
That can show both pain and bliss,—
That can be both dark and fair?
Lo! its name is Character.*

*Build it well, whate'er you do!
Build it straight, and strong, and true!
Build it clean, and high, and broad,—
Build it for the eye of God!"*

A SECRET PAGE OF HISTORY

The Place of Moses Michael Hays and the Sephardim JEW

By CYRUS FIELD WILLARD

In this year of 1937 when we are celebrating the 150th anniversary of the adoption of the Constitution of the United States it is appropriate that certain facts uncovered by the writer in his researches into the complex history of the Scottish Rite of Freemasonry should be made known.

While much that relates to Freemasonry itself has been published by the writer in various magazines of the United States and has never been controverted, yet there are some facts in connection therewith whose significance to American history do not seem to have been recognized by American historians who perhaps were in ignorance of them.

They are occurrences that happened in Philadelphia, and can be verified there. In making public these facts now the writer is in nowise making public any of the secrets of Freemasonry, but simply correlating certain historical facts from which the reader may draw his own conclusions as the writer has done. In making these facts known at this time, it will be but doing long-delayed justice to the Sephardim Jews, whose far-sightedness, sacrifices and ability made it possible for others of their race to live here in peace while the race in general is suffering persecution in various countries of Europe today. It has also permitted their old-time persecutors likewise to enjoy the same peace and tolerance that is guaranteed by the first amendment to that Constitution that says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." It is necessary for us to transport ourselves in thought to those early days

when bitter religious intolerance prevailed to realize all the questions that entered into the daily life of the people. It was the financial help of these wealthy Sephardim Jews that in the opinion of the writer enabled Washington, in the darkest hour of the war, to grasp his opportunity and successfully conduct the Virginia campaign, that led to the surrender of Cornwallis at Yorktown on October 19, 1781, which ended the war in America, after seven years of fighting. Although the Treaty of Peace that gave this country its full independence was not signed until 1783.

As the term "Sephardim Jew" has been used it may be well to say that the Jews are divided into the Sephardim and the Adhkenazim. The latter are the German, Polish, Roumanian and Russian Jews whose immigration to this country did not begin in any substantial degree until after 1810, as told by Oppermann in his very accurate pamphlet "The Jews in Masonry Before 1810," in which he is confirmed by the works of the Jewish Historical Society. So that all the Jews who were in this country during the Revolutionary war were Sephardim Jews; with but rare exceptions. They were intensely patriotic and zealous at great pecuniary sacrifice in the cause of American freedom and many shed their blood for it.

At this point let me say: that so far as I know, there is not a drop of Jewish blood in my veins, so it cannot be said that it is a Jew who is writing this. On the contrary the writer is a lineal descendant of stout old Major Simon Willard, the head of the military forces of Massachusetts Bay Colony in the bloody King

Philip Indian War, who bought the land from the Indians, and founded the town of Concord, Massachusetts in 1635.

As the plan to throw the tea overboard in Boston Harbor is said to have originated in the anteroom of Saint Andrew's Lodge of Boston, of which Paul Revere was Master, so Elbow Lane in Philadelphia may become as famous as the Green Dragon Tavern in Boston, where Saint Andrew's Lodge met. Graetz in his "History of the Jews" says, that the Sephardim are the aristocrats of the Jews, and the others look up to them.

They claim to be the lineal descendants of King David, claiming they came from Palestine by the way of Egypt and Northern Africa, to Morocco whence they crossed the Strait of Gibraltar into Spain and Portugal. They are handsome men, tall, usually six feet, with ruddy cheeks and brown eyes, who, by the pride of race evident in their bearing, would seem to prove their claim to be "princes in Jerusalem." They were driven out of Spain and Portugal in 1492. The vessels taking them to their refuge in Holland passed the vessels of Columbus going to America. To Holland they transferred much of the wealth coming from America, by bills of exchange which the Jews invented. They helped to build up Holland's supremacy of the seas, where they produced such great men as Spinoza. Cromwell allowed them to cross from Holland and settle in England. One of these Sephardim from England was my friend when I, as a young man was living in Paris. Graetz also says in his history that one of their distinguishing characteristics is that they associate on terms of perfect equality with their Christian neighbors.

On June 23, 1781, there appeared in "the Pennsylvania Packet" a newspaper published in Philadelphia, the following advertisement: "The Grand Elect Perfect and Sublime Masons, as all Knights, Princes and Inspectors in Masonry, now in the city, are desired to attend with their authentic titles on Monday evening at six o'clock at the home of Dennis McCartney in Elbow Lane, where a chapter will be held: By order of the Deputy Grand Inspector General for the State of Pennsylvania, Le Droiet De Bussey, Sublime Grand Secretary." The minutes of this meeting have been published in various Masonic publications, and the original minute-book is in the possession of the Grand Lodge of Pennsylvania, whose library and Temple was on the corner of Broad and Market Streets in Philadelphia. There these statements can be verified by inspecting this original minute book. From the published record of this meeting we find there were present at the meeting with Solomon Bush Deputy Grand Inspector-General in the chair; Isaac Da Costa, Inspector-General for the West Indies and North America; Simon Nathan, Inspector for North Carolina; Samuel Myers, Inspector for the Leeward Islands; Bernard M. Spitzer for Georgia; Thomas Randall, Inspector for New Jersey; Benjamin Seixas of New York, whose brother started the New York Stock Exchange; and others not assigned any jurisdiction. This meeting lasted from six o'clock in the evening to ten-thirty, and the formation of a Lodge of Perfection was the ostensible purpose of the meeting, but this was laid over to the next meeting. The next meeting recorded was that of October 23, 1782, after the end of the war, which showed the

Lodge fully organized in the sixteen months since the last recorded meeting.

Why were these rich Hebrew merchants and shipowners leaving their business in the darkest hour of what was to them, a great War, in which their lives and fortunes might be lost? It was not for the purpose of attending a joy-riding convention. There was, no doubt, some business of great importance to them as individuals, that was "off the record". As has been said: it was at the darkest hour of the war, on June 25, 1781. The treaty with France had been made and the money from France had been spent while supplies from Beaumarchais were used up. The paper money the Continental Congress had been forced to issue was now at its lowest value. Thomas Paine recorded he paid \$300 for a pair of woolen stockings, and the simile "not worth a continental" has come down to our times, to express the nadir of worthlessness. These men knew what war was and what it meant to them. Some had shed their blood for the cause. Col. Solomon Bush, a physician of Whitemarsh township in Philadelphia had been a Captain in the Pennsylvania Battalion and was taken prisoner at Long Island, August 27, 1776, and returning to Philadelphia, appointed Deputy Adjutant General of Pennsylvania State militia July 5, 1777. In September, 1777, he was dangerously wounded and when the British occupied Philadelphia again taken prisoner, but released on parole. Isaac Da Costa was a prominent merchant of Charleston, South Carolina, but left that city when the British army took it, like many other wealthy Jews. The History of the Supreme Council 33rd Degree, Northern Jurisdiction, which is considered an authority says, that Moses Michael Hays was then the head of this branch of Masonry and he had visited Philadelphia in the early part of 1781, and appointed eight deputy Inspectors-General, as follows: Isaac Da Costa, South Carolina; Solomon Bush, Pennsylvania; Joseph M. Myers, Maryland; Abraham Furst, Virginia; Simon Nathan, North Carolina; Barend M. Spitzer, Georgia.

Moses M. Hays was born in New York City in 1739 and grew up as an American boy in that city. His father, Judah Hays, was one of six sons who came from Holland in the latter part of the 17th century, all prominent in the New York Sephardim congregation. Judah Hays was naturalized in 1739 and in 1760 was given a commission for his 16-gun ship, the "Duke of Cumberland", with a crew of 50 men as a privateer in the French and Indian war to prey on the French commerce in the French West Indies. In this they were quite successful and Judah Hays acquired much wealth which Moses M. Hays inherited. It is easy to see that Hays had created an organization completely covering the then colonies which afterwards became States of the Republic. He had been appointed Inspector-General for the West Indies and North America in 1768. The next year he was named as Master of a Masonic Lodge which he, as a true Sephardim, named "King David Lodge." When the British occupied New York city in 1776, Hays and a number of wealthy Sephardim Jews left New York, Hays taking the warrant for his Lodge with him to Newport, R. I., where he opened Work again with one of the ship-owning families named Lopez as a Warden. They brought gunpowder from the Sephardim of Bordeaux who then

made the best gunpowder under their own secret formula for the Secret Committee of Safety of which Ben Franklin was chairman. But many of the wealthy Jews of New York city also went to Philadelphia. Hays himself could look after New Hampshire, Massachusetts, Rhode Island and the Eastern end of Connecticut, while Seixas could look after those Jews who still remained in New York. Randall in New Jersey; Bush, Pennsylvania, Delaware; Joseph M. Myers, Maryland; Furst, Virginia; Nathan, North Carolina; Da Costa, South Carolina; and Spitzer, Georgia. Samuel Myers, who afterwards became son-in-law of Hays, had as his jurisdiction the Leeward Islands, *not* a part of the United States, but whose purpose may be seen later.

As has been said, the Jews invented bills of exchange, by which wealth could be transferred from place to place without anything tangible showing, except a piece of paper made in triplicate as a draft from one merchant on another in some far-distant place who owed him money.

At this time early in the year 1781 when Moses M. Hays' recorded as having visited Philadelphia, a man named Haym Salomon began to loan Robert Morris, Treasurer of the United States, which Morris recorded in his diary, in some 75 entries, certain sums received from Haym Salomon, which aggregated when totaled the large sum of \$165,000. One hundred and sixty-five thousand dollars would be at that time almost the equivalent of as many millions today, especially at a time when the paper money the Continental Congress had been forced to issue had depreciated so much.

Now who was this Haym Salomon who loaned the Treasurer of the United States such a large sum of money? Where did he get it? Was he ever repaid? No; and that is why the facts about him are matters of history. It is known historically that only a few months before he began to lend this money to the Treasurer of the United States he was a prisoner in a British military prison in New York City, having been arrested for advising desertion to Hessian soldiers in British pay who had been hired out by the German Prince of Hesse-Cassel. Salomon was a Polish Jew who spoke German who having been discovered advising these German troops to desert, was clapped into jail. He escaped death by bribing his jailer with all the money he had, and fled to Philadelphia, leaving his wife and infant son behind. When he landed in that city he presented a memorial to Congress reciting his services to the cause and asked for employment, as he was without means. But no relief came from that source. Yet early in this year of 1781 about February, this poor refugee from a British prison inserted an advertisement in the Philadelphia newspapers and opened an office where he offered to sell bills of exchange on St. Eustatius, one of the Dutch Leeward Islands, on Bordeaux and Holland asking the public to bring in their gold and silver to buy them. These rich shipowners and merchants like Hays, Lopez, Da Costa and the rest had money due them in these places but Salomon did not, and was so poor he had to ask Congress for employment. These historical facts are told by Opperman in his pamphlet "The Jews in Masonry before 1810." Haym Solomon was never repaid for he died about two years later. His heirs never have been paid either. Several times bills have been presented in Con-

gress to repay this money he advanced, but for some mysterious reason they were always dropped. The loans he made were for these noble-minded and Wealthy Sephardim Jews like Moses M. Hays who had to use Haym Salomon as a blind to draw together their scattered resources into Philadelphia, by means of bills of exchange that Halm Solomon sold, the proceeds of which he loaned to the Treasurer of the United States.

The reason for their action is to be found in the first amendment to the Constitution of the United States: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof". That is the reason why the heirs of Haym Salomon were never repaid. They had to do this through him. If the American Revolution was not successful, as it then looked that it might not be and they had done it in their own names openly; not only would the British authorities take all their fortune, but they would also have been hanged as rebels. It was one of the Pinckneys from South Carolina, a townsman of Da Costa and Spitzer who introduced the resolution embodying the first amendment. After the Constitution was signed on September 17, 1787, it had to be submitted to the thirteen States for ratification. Seven of the State conventions ratifying the Constitution presented long lists of amendments, and in critical States the Federalists promised to vote for some. Madison drew up a list of 20 and Congress adopted twelve, ten of which were promptly ratified by the States. These are known as the "Bill of Rights", among which was the first amendment giving the Jews religious liberty. Hays, Da Costa and Spitzer were members of Sephardim congregations and took active part in their religious ceremonies. The different States had adopted liberal laws on naturalization and elections so that with the adoption of the first amendment, and the Constitution as a whole, the United States government was the first to admit the Jew to full citizenship since Titus captured Jerusalem more than 1700 years before and dispersed the Jews over the earth. This was the prize for which the Sephardim Jews met in secret at Philadelphia on June 25, 1781, six years before, when they made arrangements to gather together their resources by means of the Bills of Exchange of Haym Salomon, and lend the money to the United States in a desperate plunge for that religious freedom, they all so ardently desired. Haym Salomon was a Mason and a member of York Lodge No. 2, of Philadelphia, but he never was a member of the Lodge of Perfection to which all the Sephardim belonged, as he was a Polish Jew, one of the Ashkenazim. This is another evidence of the secrecy that the Sephardim threw around their plans of work. There is no direct evidence to show that there was any agreement or bargain in the matter; and naturally there would not be, for it would not have been safe for them, until the war was successful, which their money had made possible. There are many facts of a cumulative nature that go to prove that what I term "A Secret Page of History" occurred as it is here written. When Washington was President he visited Newport, R. I., in 1792 and the Seixas mentioned as being present at the secret meeting of June 25, 1781, presented him with an address of welcome from the Sephardim congregation of that city, and also from King David Lodge of which Seixas was an officer. Washington had then been a Mason for more than 40 years. At that time Hays

had moved from Newport (in 1782) and was the Grand Master of Massachusetts with Paul Revere as his deputy. He engaged in business in Boston with his son and conducted an extensive trade with the West Indies and gulf ports. On the 150th anniversary of the founding of the Massachusetts Bank, now the First National Bank of Boston, it was stated that on its opening for business in 1784, the first name inscribed as a depositor was that of Moses Michael Hays, one of the group of prominent citizens who had proposed its formation. He and his associates among the Sephardim Jews who used their finances to help the United States when it needed financial help so badly, were the men mainly responsible for this first amendment which served two purposes. It prevented the establishment of a State religion like the "established" Episcopal church of England, supported by taxes which all citizens had to pay whether Jew or Gentile. It thus prevented the union of Church and State, at the same time giving the Jews liberty to practice their religion. It also gave the same right to the Roman Catholics who had driven the Jews out of Spain and Portugal.

We do not realize today the strength of the religious prejudice existing in those times.



DECEMBER ANNIVERSARIES

Samuel Johnston, U. S. Senator from North Carolina (1789-93), was born in Dundee, Scotland, December 15, 1733, and on December 11, 1787, was elected 1st Grand Master of North Carolina.

Major Thomas Claiborne, who fought in Indian campaigns, was elected 1st Grand Master of Tennessee in December, 1813.

Zachariah Chandler, Secretary of the Interior under President Grant and a member of Detroit (Mich.) Lodge No. 2, was born at Bedford, N. H., December 10, 1813.

Simon Bolivar, Revolutionary leader who achieved independence from Spain for Venezuela, Colombia, Ecuador, Panama, Peru and Bolivia, died near Santa Marta, Colombia, December 17, 1830. He was a 30th Degree member of the Scottish Rite in France.

Francis M. Drake, who served as Brigadier General in the Union Army during the Civil War and later as Governor of Iowa, was born at Rushville, Ill., December 30, 1830, and was a member of St. John's Commandery No. 21, K.T., Centerville, Iowa.

John J. Ingalls, president pro tem of the U. S. Senate (1887-91), was a member of Washington Lodge No. 5,

Atchison, Kans. He was born December 29, 1833, at Middleton, Mass.

Thomas C. McRae, Governor of Arkansas (1921-25) and Grand Orator of the Grand Lodge of that state, was born at Mt. Holly, Ark., December 21, 1851.

Rear Admiral Henry T. Mayo, Commander-in-Chief of the Atlantic Fleet during the World War and a member of Burlington (Vt.) Lodge No. 100, born at Burlington, December 8, 1856.

Harry S. New, who was Postmaster General under Presidents Harding and Coolidge and inaugurated the air-mail service, was born at Indianapolis, Ind., December 31, 1858, and was a Scottish Rite Mason of the Northern Masonic Jurisdiction.

LIVING BRETHREN

John H. Morehead, former Governor of Nebraska and former Congressman from that state, was born in Lucas County, Iowa, December 3, 1861, and is a member of the Scottish Rite at Lincoln, Nebr.

Dr. John C. Palmer, 33°, Grand Chaplain of the Grand Lodge, District of Columbia, and Director of Work at at Albert Pike Consistory, Washington, D. C., was born at Madison, Ind., December 17, 1868.

Henry S. Caulfield, former Governor of Missouri and member of Tuscan Lodge No. 360, St. Louis, was born in

Where is the proof that the Sephardim Jews brought about the adoption of the first amendment? The result is the proof. Experience tells us that such things do not come by accident but require an organized effort to secure it, which the organized Sephardim Jews secured as related. The money that helped the United States when it needed it, had to come from somewhere and it came from the people who had it. Those were the wealthy Jews who were all of the Sephardim at that time. Salomon didn't have it. The same proviso for religious liberty was incorporated in the Northwest Ordinance of 1787 governing the territory from which Ohio, Indiana, Kentucky, Illinois, etc., were organized and thus religious liberty spread across the continent to the Pacific Ocean, although about 1837 before gold was discovered, the Ayuntamiento of Los Angeles, (town council) adopted a resolution that the Roman Catholic religion was the religion professed in that town, and anyone desiring to remain in that town must profess that religion.

The experience of the 150 years has shown us that of all the provisions of our wonderful Constitution the first amendment is its brightest jewel.

that city, December 9, 1873.

Charles Wakefield Cadman, noted composer and a member of the Scottish Rite at Los Angeles, Calif., was born at Johnstown, Pa., December 24, 1881.

Ernest L. Jahneke, Assistant Secretary of the Navy in the Hoover Cabinet, received the 32nd Degree at New Orleans, La., December 1, 1906.

Gen. James G. Harbord, president of the board of the National Broadcasting Company, and holder of the Distinguished Service Medal in both the U. S. Army and Navy, received the 32nd Degree in the Army Bodies, December 5, 1909.

Ross S. Sterling, former Governor of Texas, received the 32nd Degree at Houston, December 12, 1924.

Daniel C. Roper, Secretary of Commerce in the present Cabinet and former Collector of Internal Revenue, became a charter member of Barristers Lodge No. 48, Washington, D. C., December 19, 1928. On December 17, 1929, he received the 32nd Degree in the Capital City.

George F. Shafer, who has the distinction of being the first native-born man in North Dakota to be elected Governor of that state (1929-33), affiliated with the Scottish Rite at Bismarck, December 12, 1934.

N. Y. POLICE

MEMORIAL SERVICE

The Police Square Club, a Masonic organization of the police force of New York City, to the number of 500 uniformed members, attended a service held on Sunday, September 26, 1937, at Riverside Church in memory of 29 members who died during the past year.

The members of the club, headed by Police Commissioner Valentine and Deputy Commissioners Harold Fowler, John J. Sullivan and Martin H. Meany, marched to the church, accompanied by Knights Templar and the police band.

Representing Mayor LaGuardia, Commissioner Valentine paid tribute to the "guardians of the sidewalks of New York," and said, among other things: "When a policeman leaves his home in the morning and bids his family good-bye for the day, he never is certain that he will return."

"Down at headquarters, we have a marble tablet dedicated to those who were faithful unto death, and," he added, "a number of policemen during the year made the supreme sacrifice."

Dr. Harry Emerson Fosdick, who participated in the ceremonies, spoke of the gratitude which the individual and society owe to the police for their services in face of constant danger to themselves.

FRENCH MASONRY AND

THE BIBLE

The charge has frequently been made, by those who are unfriendly to the Fraternity, that Masonry as practiced in certain other countries of the world is greatly different from the Order as we know it here at home. For example, it is averred that French Masonry is political and atheistic. The same was alleged against the Masonry of Italy before its suppression by Mussolini. Also there are certain Latin-American countries which have been similarly accused.

In considering these charges, one should be careful to discriminate between that Masonry which is recognized and held to be regular by the grand lodges of the United States, and those organizations claiming to be Masonic but which are considered in the English-speaking countries to be irregular, or clandestine. The Grand Lodge of France, the Grand Lodge of Italy, and many other Continental Grand Masonic Bodies, have always followed the Ancient Landmarks and have been generally recognized as regular. The Grand Orient of France, however, like the now suppressed Grand Orient of Italy, many years ago abandoned some

regulations which are usually considered vital to Freemasonry, including the use of the Holy Scriptures or "Volume of the Sacred Law," and the requirement that its initiates shall profess a belief in the existence of a Supreme Being. These changes were the cause of the rupture in relations between the English-speaking Grand Bodies of these Grand Orients. Yet it is interesting to all Masons to note the conditions that impelled the Grand Orients to take such drastic action.

In 1738, the Pope of Rome issued a decree condemning Freemasonry and forbidding all members of the Roman Catholic Church from becoming associated with it under penalty of excommunication. This particularly affected French Masonry, which was relentlessly persecuted by the Church. Opposition to the Grand Orients finally became so powerful that their very existence was threatened, and for this reason, in self-preservation, they were forced to engage in political activities.

The Roman authorities, in condemning them, included all Freemasonry, and based their action on the Bible, and sought to justify their antagonism thereby. In other words, their contention was that the Bible itself contained injunctions that were directly opposed to Freemasonry. It was a Protestant clergyman a member of the Grand Orient of France, who in the year 1877 introduced the amendment to the constitutions of that body, providing for the removal of the Bible from its altars, as that sacred volume appeared to be the bone of contention. As soon as the Roman Church had effected the removal of the Bible from the lodges under the Grand Orient, it declared these Masons to be atheists, when as a matter of fact, with few exceptions, they were believers in God and were affiliated with religious bodies.

Some of these Masons, considering that the Grand Orient had abandoned essential landmarks of the Craft, withdrew from that body and formed the Grand Lodge of France, and similar action was taken in Italy. Only by uninformed critics or unscrupulous enemies have these later formed bodies ever been charged with atheism or political interference.

In nations ruled by dictators or powerful political blocs, and where Church and State combine against the Craft, so that its individual members are hounded and persecuted, and in many cases imprisoned for no other reason than that they are Masons, the reason is quite apparent why they have sometimes been forced to engage in politics. Naturally, those Masons, far in the minority among their countrymen,

have had to band together in their own defense and present as strong a front as possible.

It is rather difficult for American Masons to understand conditions which exist in those countries where the Roman Catholic faith is regarded as the state religion. Happily, the Masonry of the United States and of most other non-Catholic countries has been unhampered by such unfortunate conditions. Here the Craft is honored and recognized as a constructive force whose teachings and practices harmonize in every way with our democratic principles of government. The difference as to Masonry between the Latin nations and the English-speaking countries is largely in the differing attitude of State and Church toward the Order, rather than in the attitude of the Order toward religion or government.

NEW SOUTH WALES

CAPITULAR MASONRY

A combined meeting of Mark Lodges held under the Grand Lodge of Mark Master Masons of New South Wales, Australia, and a Combined Convocation of Royal Arch Chapters under the Supreme Grand Chapter of Royal Arch Masons of New South Wales will be held during the early part of 1938 to synchronize with the sesqui-centenary of the State.

All companions visiting New South Wales during the period 26th January to 25th April are fraternally requested to make further inquiries from, and make themselves known to, the Grand Scribe E. F. R. Sinden, 160 Castlereagh Street, Sydney, New South Wales, or A. J. Kaglund, 3 Australia Street, Croydon, New South Wales (both of whom are on the 'phone) in order that they may be welcomed.

ARIZONA IN CALIFORNIA

A degree team of twenty-three Arizona Scottish Rite Masons, representing the Albert Pike Scottish Rite Club from the Globe and Miami District, and members of Arizona Consistory at Tucson, made the trek to Long Beach, Calif., and conferred the 20th Degree there on the night of November 27, 1937. Some 400 brethren witnessed the ceremony, including visitors from San Diego, Colton, Riverside, San Bernardino, Los Angeles, Pasadena and other nearby cities.

GERMAN MASONRY

SUPPRESSED

The wreck of the Masonic fraternity in Germany has been as complete as could be desired, even by Hitler or

Mussolini, according to latest reports from that country.

All personal property of the lodges has been destroyed, all buildings of the fraternity confiscated, and what is worse, all members rendered incommunicative with one another, under penalty of arrest and imprisonment. A few leaders have committed suicide, others have died before their time, and some have become traitors to the liberal cause of the fraternity, as was true of some members of the order and a few leaders in Italy, after over 130 members of one lodge were murdered during one night in that country.

But Masonry will rise again in those countries, and its enemies, like the assassins of the early Christian martyrs, will be known only because they struck down that which was good.

REPEAL OF MASSACHUSETTS PAROCHIAL LAW UNDERTAKEN

A campaign has been started in Massachusetts to repeal the law passed in 1936 to provide free transportation for children attending parochial schools. The law requires cities and towns which provide such transportation to public schools to furnish the same service to parochial school pupils.

Frank J. Batcheller, chairman of the American Minute Men, an organization started twenty years ago, to counteract a movement to force sectarian bills through state legislatures, charged that the Massachusetts law compelling free transportation for parochial school pupils is a "clear violation of the principle of complete separation of the Church and State."

A national campaign, he charged, is being maintained to obtain financial aid from the states and the federal government for parochial schools. Mr. Batcheller supported his contentions by pointing to a number of states where laws have been passed providing for free textbooks, free transportation, and free supplies for parochial schools. He also referred to many bills which recently had been introduced in state legislatures looking to the same purposes.

CHURCH THAT SAVED LIBERTY BELL CELEBRATES

Zion Evangelical and Reformed Congregation of Allentown, Pa., which was organized the same year that city was founded, in 1762, celebrated its 175th anniversary recently. This old church is famous for having given protection to the Liberty Bell during the critical period of the Revolution when General Howe defeated General Washington and occupied Philadelphia.

Removed from Independence Hall in Philadelphia on September 17, 1777,

the Liberty Bell was taken to Allentown on a supply wagon under guard of North Carolina and Virginia cavalry. As every school child knows, the Liberty Bell now rests in its original shrine in Independence Hall, where thousands of people visit every year.

CHARLES MAGNETTE DEAD

Charles Magnette, one of the most prominent political leaders of Belgium, died recently at Liege, at the age of 74. Lawyer at Liege, Liberal Progressive, he played an important role in Belgic public life from 1894 to 1932. During this long period, he was successively Deputy and Senator from Liege, and was president of the Senate from 1928 to 1932. He retired in 1932, and was named Minister of State.

Mr. Magnette assumed a courageous attitude during the Great War, and although he was arrested in 1916 and imprisoned for several months, nothing dimmed the ardor of his patriotism and convictions.

Three times reelected Grand Master of Masons of Belgium, he protested publicly and with energy against the violation of the territory of Belgium, against the abuses of right committed by the Germans, against deportations of Belgic lodges. His voice was lifted with the same firmness as was that of Cardinal Mercier, or that of the Burgomaster Max. These three men symbolized national unionism, and were the powers which maintained Belgic civic resistance to the occupying power — Germany.

One of the most noble incarnations of patriotism and of civic virtues, the entire Belgic press—Catholic, liberal, and socialist—rendered homage to him.

MEMORY OF MASARYK

The Grand Lodge "Lessing zu den Drei Ringen" of Prague, on September 23, 1937, honored the memory of President-Liberator T. G. Masaryk, of Czechoslovakia, by a special Lodge of Sorrow. All Prague lodges obedient to that grand lodge participated.

Many delegates of the National Grand Lodge of Czechoslovakia, headed by the deputy grand master, were present. A number of brethren from other Orients also came, filling the Temple, which was ornamented with a bronze bust of the late President Masaryk.

PRESIDENT BUCHANAN'S

MANSION NOW A SHRINE

"Wheatland," the James Buchanan mansion at Lancaster, Pa., which was built in 1828, has been reconditioned as an American shrine.

Besides his services as the fifteenth

President of the United States, Mr. Buchanan held a number of other important positions in the Federal Government. Secretary of State in Polk's Administration, he was also a member of both houses of Congress, Minister to Russia, and later, to England.

As a Mason, he was installed master of Lodge No. 43, Lancaster, Pa., March 12, 1923, of which lodge he had been a member since 1817. He was also a member of Royal Arch Chapter No. 43, Lancaster. There were the days when Freemasonry was much criticized because of the fallacious Morgan episode.

GRANDFATHER RAISES

GRANDSON

On October 19, 1937, some 80 members of Arapahoe Lodge No. 130, A.F. & A.M., Denver, Colo., witnessed the unusual event of a grandfather, Sheldon R. Purdy, raising his grandson, Sheldon P. Purdy, Jr., to the Sublime degree of a Master Mason.

Sheldon R. Purdy has been an active Mason for nearly 54 years, and is a member of the Scottish Rite. Master of Arapahoe Lodge in 1913, he conferred the Master Mason degree on his son, Sheldon P. Purdy, in 1909.

AN ITEM OF LONG AGO

During the troublous times of the Morgan excitement and the anti-Masonic wave which swept over the United States, there were two outstanding Masons—Jackson, a Past Grand Master of Tennessee, and Clay, a Past Grand Master of Kentucky,—who stood nobly by the institution in those parlous days.

Nevertheless, every once in a while someone questions the activity of some of the old-time Masons, but those who do so are usually iconoclasts who want to find fault with everything and everybody.

On April 10, 1830, Past Grand Master Clay wrote a letter from his country estate, Ashland, to General Joseph Vance, in which he said:

"It must not be said that I concur in the denunciation of Masonry, nor must it be expected that I will make any formal denunciation of it. I believe it does more good than harm, although it does not practically effect all that it theoretically promises. I would not denounce and formally renounce it to be made President of the United States."

BOAST LARGEST MEMBERSHIP

Pennsylvania Consistory, Pittsburgh, Pa., with a membership of 15,543, claims to be the largest Scottish Rite body in the world. It boasts of a membership larger than the combined memberships of the Rite in Rhode Island,

Delaware, New Hampshire, and Connecticut.

The State of Pennsylvania claims to have 69,271 Scottish Rite Masons, which is much over one-fourth of the total number of Scottish Rite Masons in the Northern Masonic Jurisdiction.

DISTRICT OF COLUMBIA

CELEBRATES THANKSGIVING

The Constitutional Sesquicentennial Committee of the Grand Lodge, F.A. A.M., of the District of Columbia, sponsored a Thanksgiving service at the Washington Cathedral, Mt. St. Alban, at 11:00 a.m., Thursday, November 25, 1937.

The address of the occasion was delivered by the Rt. Rev. James E. Freeman, the Bishop of Washington. Others participating in the exercises were the Rev. James Shera Montgomery, Chaplain of the U. S. House of Representatives, and Grand Master of the Grand Lodge of the District of Columbia Paul B. Cromelin.

SIR P. COLVILLE SMITH DEAD

Sir Philip Colville Smith, who had resigned recently at Grand Secretary of the United Grand Lodge of England after a service of 20 years, died November 5, 1937, in London, at the age of 75. His death will be learned of with profound regret throughout the Masonic world.

Becoming a member of the Masonic Fraternity over 50 years ago in Apollo University Lodge No. 356, Oxford, Sir Colville Smith held many responsible positions in the various branches of the Craft, notably those of Provincial Grand Secretary of the Provincial Grand Lodge for Oxfordshire; Deputy Provincial Grand Master of the Provincial Grand Lodge for Cornwall for the past 38 years; secretary of the Royal Benevolent Institution for 15 years, and Grand Secretary of the United Grand Lodge of England.

Sir Colville Smith was the son of the late Sir Philip Prothero Smith, of Truro, England. Knighted in 1925 and decorated with the Royal Victorian Order in 1923, he belonged to Arthur's, Carlton, Conservative, Bath, and Garrick Clubs, and made his home in London.

TEXAS GRAND LODGE

CENTENNIAL AT WACO

EARLY IN DECEMBER

Plans for observing the 100th anniversary of the formation of the Grand Lodge of Texas, originally the Grand Lodge of the Republic of Texas, are about completed. Only the minor details of this important event, it is

stated, are yet to be determined.

According to the program, which was prepared by the General Centennial Commission, headed by Alva Bryan, past grand master, and tentatively approved by Grand Master Galloway Calhoun, the celebration will be held in connection with the regular annual grand lodge communication, which will be convened at Waco, Wednesday, December 1, 1937. On that date, the grand lodge will be "called off" at noon, and from that time until Thursday morning, December 2, the Centennial Commission of the grand lodge will present an entertainment appropriate for the occasion. Varied and educational though the program is, it promises to reflect due credit upon the able commission which has had the task of creating it.

It is expected that thousands of Masons representative of every lodge in the state, and also brethren from nearby states, will be in attendance.

SCOTTISH RITE IN NEVADA

Thirty-one brethren received the Scottish Rite degrees at the reunion of the Scottish Rite Bodies in Nevada, which ended October 26, 1937. Among those who received the degrees was the grand master of the Grand Lodge of Nevada, Mervin H. Brown. The fall class was quite a success, and the outlook for the spring is also very promising.

The thirty-third degree will be conferred in Reno, on Friday afternoon, December 10th, followed by a dinner and an address in the evening by Grand Commander Cowles, who will make a series of visitations in the West at that time.

The ceremony of investiture of the Knight Commander of the court of honour will take place on Saturday afternoon, December 11th, conducted by local brethren.

PHILIPPINE MASONS

HONOR U. S. COMMISSIONER AND WIFE

United States High Commissioner and Mrs. Paul V. McNutt were the guests of the Scottish Rite Masons of the Philippines and their wives at a reception held in the Masonic Temple at Manila, August 5, 1937.

Responding to the greetings of Maj. Gen. Douglas MacArthur, 32d., who spoke for the Philippine Scottish Rite Bodies, the High Commissioner began by saying that Mrs. McNutt and he had met with hospitality on every hand since they arrived in the Islands, and appreciated very much the hospitality of his Masonic brethren. He then spoke briefly of the teachings of Freema-

sonry, stating that the fraternity has a very real place in the world today. He declared that the institution had lived through the centuries, not alone because of its illustrious leaders, but because it was founded on two great and abiding principles—the belief in the brotherhood of man and the fatherhood of God. The greatest need of the world today, he contended, is for men and women to practice these principles by working together for their mutual benefit, rather than in selfish, egotistic causes.

In extending a welcome to the distinguished guests, General MacArthur spoke, in part, of the social doctrines of Masonry, declaring that it is based on morality and that it encourages all that is good, kind and charitable.

ENGLISH FREEMASONRY

SHOWS GROWTH

Freemasonry in England continues to enjoy a remarkable growth, despite the shocks it has experienced during the past twenty years in the loss of some of its eminent leaders, including such men as Lord Amptill, from 1908 to 1935 Pro-Grand Master of the United Grand Lodge, of England; Lord Cornwallis, Deputy Grand Master of that Grand Lodge, 1926-1935; and just recently, Sir P. Colville Smith, its Grand Secretary from 1917 to 1937.

Extracts from the *Masonia Year Books* of 1917 and 1937 disclose the following information on the net number of new Lodges warranted in the past twenty years:

	1917	1937
London Lodges	748	1221
Provincial Lodges	1782	2900
Military Lodges	2	2
District Lodges	637	675
Lodges Abroad not under Dists.	57	55

A total net increase of 1717 new Lodges was made during the period indicated, which is greater than any previous period of twenty years, or even thirty, of English Freemasonry.

When one considers the widely varied personalities from every part of the world constituting the English Craft, he must needs marvel at the response of the human soul so freely made and so fittingly held together by the mystic tie of Brotherhood, exemplified in the principles of Freemasonry.

SWITZERLAND REJECTS

ANTI-MASONIC PETITION

One of the most peculiar plebiscites in history occurred November 28, 1937, in Switzerland, when that country voted by a heavy majority—about 3 to 1—not to suppress Freemasonry, Odd Fellowship, Rotary, and fraternal or semi-secret organizations.

The plebiscite was the result of a petition made in 1934 by Col. A. Fonjallaz, Fascist leader, who proposed an amendment to the Constitution to ban Freemasonry, the Odd Fellows, and similar societies. Other influences traditionally opposed to the liberal tenets of Freemasonry and Odd Fellowship were said to have supported the plebiscite.

This action of Switzerland is remarkable, when it is cited that it is bounded on the north, south, and east by two world-power Fascist Governments—Germany and Italy, both of which have suppressed Masonry; on the east by Austria, which is struggling against Fascist influences; on the west by the Republic of France, also torn by Fascist groups.

While Switzerland is a small nation, it is strong in its convictions and its position heartening in these unstable days, reminding one in its staunch democracy of the lines from the *Merchant of Venice*, where Portia says:

"How far that little candle throws its beam,
So shines a good deed in a naughty world."

THE AUTHOR OF

WALDEN POND

In the Proceedings of the Grand Lodge of Massachusetts for December 11, 1815, is found an item in a report of the Committee on Charity that holds deep interest for the literary student: "Mary Minot . . . ten dollars." Payment had been authorized at the previous communication: "A petition was presented by M— M—, of Concord, widow, accompanied by a certificate from Bro. Ripley, praying for charitable relief. Read and committed to the Committee on Charity and voted. That the committee on charity have leave to draw on the Grand Treasurer for such sum as they deem expedient to be given to the widow M— M—."

The petitioner was Mrs. Mary M. Minnott (the correct spelling), who was none other than the grandmother of Henry D. Thoreau, the great naturalist-philosopher of Concord, best known for his celebrated book, "Walden Pond." Her first husband had been Dr. Asa Dunbar, of Keene, New Hampshire, and their daughter, Cynthia Dunbar, it was that was Thoreau's mother, having married John Thoreau, Concord pencil maker.

It was Dunbar, not Minott, who was the Mason. The petitioner for relief went on to state that Dunbar "was a native of Massachusetts; that he was for a number of years settled in the gospel ministry at Salem; that afterwards he was a counselor-at-law; that

A NETHERLANDS TREND

The following communication addressed to THE CRAFTSMAN from the Netherlands with a request that no names be printed, shows the Masonic trend in that country:

"We the undersigned, see with great anxiety the possibility of a coming new world-war, which endangers our civilization.

We feel, that it is the moral obligation of our Order to do our utmost to prevent this disaster and for that purpose to take the initiative of a vigorous anti-movement of the Freemasonry in all the countries of Europe and America.

An anti-movement (as far as America and particularly North-America is concerned) that would have to find practical measures for this cause.

This declaration was accepted by 148 brothers in nine Dutch lodges.

Many others in other lodges are of the same opinion.

We are still convinced that it may be possible to prevent a new World War if the citizens of America were to make a powerful appeal to peoples and governments of the other nations."

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NOTES FROM INDIA

Following is an extract of a letter from an Indian brother of Secunderabad, India:

"The meeting of the Grand Lodge (District Grand Lodge) of Madras on the 18th September was held at a place called Madura, 800 miles distant from Secunderabad, under the banner of the Pandyan Lodge, No. 2356 E.C. I, with another P.M. of my mother lodge, Mayo, attended the meeting, which was a very successful one. We renewed old friendships and had study circles. The next day (Sunday) we had a Masonic church service held at the American Mission Church. Madura is famous for its Hindu temples and is a very famous place of pilgrimage for the Hindu devotees, who come from thousands of miles. Some pilgrims take a vow of going there by rolling on the ground and they take months to reach the place. My Wor. Bro. and I left afterwards on the 19th, at 7.20 p.m. and arrived here 36 hours later, after continuous travelling.

Our king, His Exalted Highness the Nizam (of Hyderabad) is the richest man in the world. He has hoards of gold and silver in bricks and bars and leaves all of them in wooden boxes in the yard of his palace, in old motor cars, and yet no one has dared to remove one single coin. I do not think that any one else in the world could boast of possessing the amount of jewelry he has, for if they were valued they would be worth hundreds and thousands of millions. He is, amongst the rulers of the world, one of the most educated, if not the most educated and is very well informed about the doings of nations and individuals. He is an indefatigable worker and looks into every file that comes before him personally and passes orders with his own hand. He always thinks of the welfare of the people committed to his care. Deeply religious, he is a Mohammedan; he respects the religion of others. When the Sultan of Turkey, Abdul Majeed, was exiled from Turkey by the National Assembly, the Nizam, with the consent and approval of the British Government, made him an allowance of £400 per month.

Like all autocrats, he has his weak points but, notwithstanding all his faults, he is beloved by his subjects.

At the time he ascended the throne of Hyderabad, he gave Rs.20,000 (i.e. £1=13.8.0 rupees) for the purchase of a temple to the Freemasons. This sum being insufficient, was invested with a view to purchasing a suitable building. Fortunately for us Masons, we had Sir Terence Keyes,

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P.D.G.W., P.G.D. etc. (brother of Admiral Sir Roger Keyes) as the British Resident and the Nizam was very fond of him. It was through the efforts of Wor. Bro. Sir Terence that the Nizam gave to the Freemasons a Palace of the Kutub Shahis who were kings of Golconda, for the practice of their profession. We Masons of Hyderabad spent about Rs. 60,000 (more than £4,000) in beautifying the Temple."

The painter and his new apprentice were at work in the museum. He shouted an order to his assistant in the basement, and was surprised when the boy returned and handed him a stuffed bird. "What on earth's this?" he bellowed. "It's the sandpiper you wanted," replied the boy.

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